



pentagram

Lectorium Rosicrucianum

The secret rose garden
The Light has found me
The backside of the Light
Photon is my name
Are we Light or sham beings?
Light of the eyes
Making time: admitting the Light

2012 NUMBER 2

pentagram

Light!

Greatest mystery, all-pervasive, elusive, invincible, all-surpassing beauty, what is it that you have unveiled of yourself?

What is it that people have wormed out of you in their quest to be able to seize infinity?

'Hail holy Light, offspring of Heav'n first-born, or of th' Eternal Coeternal beam. May I express thee unblam'd? Since God is light, and never but in unapproached light dwelt from Eternity, dwelt then in thee, bright effluence of bright essence increate!

John Milton, Paradise Lost, Book 3



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Cover: Mark Rothko (detail)

about the dawn and the glow of the sun

...OR HOW PEOPLE COME TO THE LIGHT

To him for whom the Gnosis has gained significance in his or her life and who describes another reality – fundamentally different from the one he already knows – it will be abundantly clear that the concept of Light should also be viewed in this way. The reason is that, although there is an encounter of Gnosis and human being, of Gnosis and cosmos, it is this very encounter, the meeting of these two fundamentally different states of Light that gives us insight. We might speak of light, of which we know the speed and that is to a certain extent visible for us, and of another, immeasurable Light. It is the Light to which John testifies in his gospel but which he himself is not.

The light, through which human life is possible, the light that surrounds, warms and illuminates us, is undoubtedly the most refined and highest aspect of what we call creation. Yet – although working according to the same principle, flowing from the same source and reflected by a body – this is not the same light. John is not the Light himself, but he speaks about the Light and brings the Light. He is the human being who has found Gnosis, the knowledge of, or rather in the heart. It is the immeasurable Light, or The Light,

Light as an emanation of It, of Dao, of God. The hermetic wisdom explains how a human being may achieve knowledge of this Light. Light might be referred to with the word spirit, that is, spirit also in the sense of wisdom, of the effective wisdom, of the thinking of God. Hermes speaks of ‘the wisdom that thinks in the silence.’

John has become a silent man. In the silent heart, where a beneficent silence resides, this wisdom can be expressed in the thoughts of such a human being as an encounter. On the basis of this encounter, we can speak about the light, about the visible, yet mysterious light, and the inner Light, about Light as invisible fire and about the origin of this fire, about the dawn and the glow of the stars, the spark and the fire, about man and about the ‘Father of lights’.

In two ‘light’ issues of the **pentagram**, we hope to testify to this, in this way building a bridge to 2012. ☼

‘We are for the large shape because it has the impact of the unequivocal. We are for flat forms because they destroy illusion and reveal truth.’

Mark Rothko no.8, around 1950

the light has found me

Catharose de Petri

The School of the Golden Rosycross exists in a new field, in a wholly new atmosphere. The beckoning, calling and propelling Light stopped above the birth cave, and in this cave, something absolutely new awoke. However, now the group is faced with the task of making what is new grow and not to cultivate, but to transfigure the land of its birth, including its complete environment.

Those who have observed the development of the Spiritual School for many years, know that these years were characterised by stages with very striking differences. They were not stark contrasts, but differences that had a logical, mutual relationship. This reminds us of the exodus of the ancient Semitic nation from Egypt to the Promised Land. It is the history of every gnostic brotherhood that has set out for a new reality. The first stage is the one in which the emerging group becomes clearly aware of the great pressure under which it lives, of its imprisonment, and clearly utters 'murmurs' and protests. This can be explained psychologically, because in this state, the consciousness of a prehistoric fatherland, in which everything was different, better, indeed, very good, surfaces ever more powerfully from the subconscious. This is why there is in such a stage the assumption and the clear striving, to be able to make the personal circumstances, the circumstances of the group and also the outer conditions in captivity better or in a broad sense even very good. An occult directedness and a general, humane-ethical manifestation then come to the fore. At that

moment, people do not yet know that such a stage must end, and will absolutely find its walls, its limitations.

A kingdom of God on earth cannot be realised; a true order, in the sense of a global community of souls, cannot be established in our world, because this world is always moved by opposites. Here, people practise self-exaltation; they are I-centred human beings who understand their limitations and their weaknesses, but who try to overcome all of this by self-development, by culture of the self. It escapes the person of the first stage that this is impossible and that in this way the opposite is evoked. Therefore, white magic has always created black magic, because if the self has reached a certain pinnacle through some form of culture and is confronted with the pairs of opposites in dialectics, he must maintain himself and accept the struggle for life. Then white slips into black, with all ensuing consequences. You know all of this.

The dove, symbol of the Spirit, in an azure field with the five-pointed star, as the soul human being who greets the Spirit. Image on silk, given by A. Gadal to Catharose de Petri



Jan van Rijckenborgh and Catharose de Petri were the founders of the Spiritual School of the Golden Rosycross. In this School, they explained and exemplified the path of the liberation of the soul to their pupils in all kinds of ways, often on the basis of original texts from the universal teachings.



Being nothing himself, possessing nothing himself, but nevertheless being overshadowed by the Light, turns the seeker into a joyful human being

If, after such a painful experience, the idea of a lost fatherland nevertheless stays unwaveringly alive, this human being enters the second stage: the stage of the flight, the stage of the exodus. In this stage, he clearly and completely dissociates from everything old and neutralises the grip of all old ties. Then he proceeds to negation. He withdraws, in the clear, living awareness: 'My Kingdom is not of this world!'

But then... then comes the desert! How would we, after all, be able to find in this world the Kingdom that is not of *this* world? How would we be able to enter another nature with a being that wholly stems from and develops within this field of life? This is why the second stage is that of the desert. We travel through the sand of the desert of opposites, but where should we go? Thus we walk twisting paths because, regardless whether we go north or south, east or west..., everything remains the same. The sand that slips through our fingers is everywhere.

What is the use, we read in the ancient book, whether we rise up early, or go late to rest? We continue eating the bread of anxious toil. There is nothing new under the sun. Everything that is and everything that comes has already existed in earlier centuries. Ecclesiastes was a true wanderer of the desert, a human being of the second stage. The living awareness that 'everything is nothing', 'it cannot be anything', the laborious way through the desert, certainly has a tremendous psychological effect. It brings resignation after various convulsions

of fear and resistance, in which the I fades into I-lessness and self-mortification.

Initially, it is sad to see this decline of the I, caused by the experience of the desert. However, this is only temporary, because the decline of the I is the nadir. This becoming almost equal to the sand of the desert itself is the end of this stage, because in this state, openness to the new light is created in the human system. It is a great miracle. In the depths of his misery, the human being has found the Gnosis, at least, its radiant power.

He who has found and seen *this* Light during his stage of the desert, enters the third stage. He sets out on the journey to the Jordan, the journey to the living soul state. The Light is the force that grants the traveller in the desert the power to proceed to new activity. This is why this stage is no longer characterised by the occult aspect of things, by the attempt to achieve the goal in and through the old self. Rather now we should speak of a mystical experience, the mysticism of gratitude, certainty and love. The experience of being nothing himself, possessing nothing himself, but nevertheless being overshadowed by the Light, turns a human being into a mystic, into a grateful human being, who praises the Light. In this experience of the light, the Spiritual School and the pupil approach the source of the Light, the river of God. This approach can only have one end, namely the birth of the new soul state.

Now the fourth stage follows, the stage of the

way of the cross with roses. After all, if the human being, now united with a group, enters this stage, it is important that the newborn life principle is brought 'home', in a nature that is wholly strange and hostile to this principle, and that it is 'saved' and protected from any dangers. Indeed, the School and the pupil, who crossed the river with it, are standing in a new field, in a wholly new atmosphere. The beckoning, calling and propelling Light stopped above the birth cave, and in this cave, something absolutely new awoke. However, now the group is faced with the task of making what is new grow and not to cultivate, but to transfigure the land of its birth, including its complete environment. This is why, in the ancient book, 'the Promised Land must be conquered on enemies.'

The roses are the new life principles that are released through the rebirth of the soul and that will grow. This is why true Rosicrucianism is emphatically Christ-centred. It implies the absolute, gnostic transfiguration and it is certainly not occult. He, who is ignited by the Spirit of God, should be prepared to die in Jesus, and thus have the courage to be a true Rosicrucian.

The fifth stage is the stage that is called 'the rebirth from the Holy Spirit'. The fifth stage is that of the 'twice-born ones'. The pupil celebrates the first birth in Chrestos, the birth of the soul; the second birth is that of the Christos, the victory of the soul over all resistance, the re-creation of the Promised Land through

transfiguration, the union of the perfect soul human being with the Spirit, with the Father himself. This is expressed symbolically as the absolute vivification of the New Jerusalem with its radiant temple of the Golden Head. He who is able to fathom this fivefold path of the School and the candidate in the gnostic mysteries, will also discover something of the extraordinary significance of the coming period for the whole Living Body of the Young Gnosis.

The first five stages of the Living Body of the Young Gnosis completely correspond with the fivefold path that we tried to describe to you. In the New Gnostic Kingdom, a way to the liberating life of the living soul state has been explored. As long as this is at all possible, the Spiritual School of the Young Gnosis will keep this way open for all who want to walk this long, complicated path.

For those who succeed doing so, a time of peace, harmony and of the deep rest of the great soul community will come. Now that the building has been completed, all the aspects can and will reach a perfect, mutual balance in the School as well as in the lives of its participants.

*Lost as to the self
in the sandy desert,
I have been chosen
in my being nothing.*

*The Light has found me in the disconsolate here.
It calls me from the aridity to the River of God. ☆*

international cooperation between readers and editors of the pentagram

In 2012, the contributions that will appear in this magazine will have been written by pupils and friends from home and abroad. It will, no doubt, be both enriching and fascinating, when seekers for truth and wisdom are able to share their ideas, thoughts and intuition with each other. The Pentagram would like to make room for this.

This issue actually was the last issue of the 33rd volume of the Pentagram (although it is number 2 of the 34th volume in English). For 33 years, fellow workers from all parts of our working fields have done their utmost to share the Light that inspires them with the readers of this magazine who are interested and open to it.

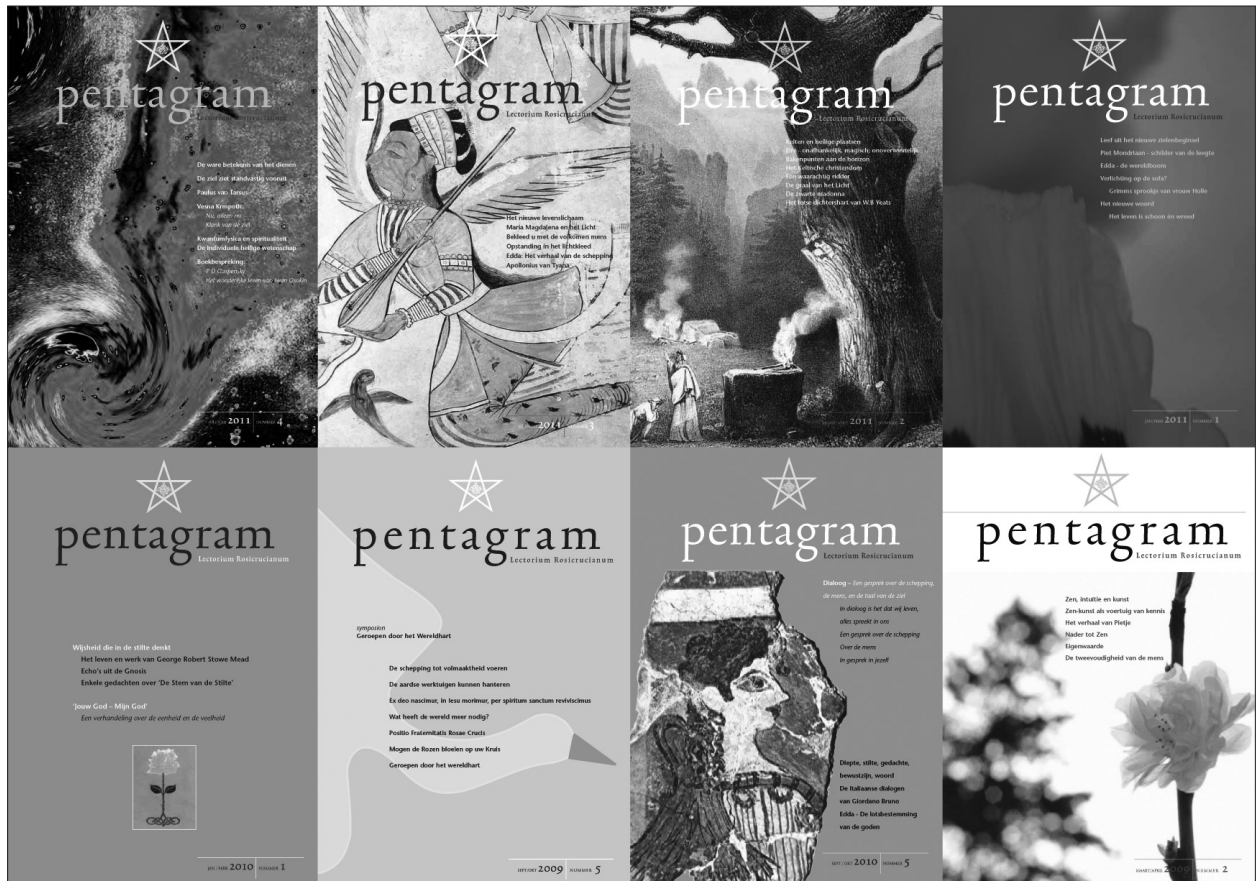
The Spiritual School has a long tradition of publications, which started with 'Het Roze-kruis', the first periodical, published in December 1927. There has always been a magazine (and sometimes even more than one) that followed, explained and recorded every development and every new stage in the genesis of the School of the Rosycross. It was a chronicle – but actually much more than a chronicle. In the Pentagram, the reader will discover a threefold signature, with articles that:

1. concern the wisdom of the gnosis;
2. deal with the reactions to it, and their effect on seeking human beings,
3. explain developments in the world field that are related to it.

During the period that lies quite some time behind us, the publications of the School were the work of an inspired group of people from The Netherlands that explained the intentions and method of the Lectorium Rosicrucianum to the pupils all over the world and clarified the developments within the working fields. This situation lies behind us. We see a quite different landscape in the world work, in which the universal teachings are propagated

in seven regions, inspired by the one source that makes our work indeed one. A positive, exciting and extremely interesting development lies ahead. In this light, it seems that the Pentagram can fulfil an important and binding role in the worldwide work of the Spiritual School, because it is published in 42 countries (and 17 languages!) in an identical form, at least as far as the content is concerned. Time and again, it proves to be an excellent medium for expressing the pulse of the modern Spiritual School.

In 2012, the contributions that will appear in this magazine will have been written by pupils and friends from home and abroad. In a number of countries, there are groups of writers that convene periodically and discuss what they are writing or plan topics for special issues or individual contributions. It will, no doubt, be both enriching and fascinating, when pupils worldwide are able to share their ideas, thoughts and intuition on their path to truth and wisdom. This is why the Pentagram is happy to make room for this and the editors are grateful for contributions from all countries and all corners of our work. The pupil reacts to the active power of the Gnosis that is abundantly imparted to him in the Spiritual School. He is interested in the events in the world, because he is in the world – and therefore co-responsible for everything that occurs in it. Many developments offer a chance of being able to work and serve better. Focused on truth, the pupil also wants to be true himself.



In what he writes, he is aware that the world of externalities always shows one side only. With his mind and his head, he longs to know, to pervade, and to understand with love: Gnosis. His heart goes out to true beauty, to inner beauty, to beauty of morality, reason and soul. True beauty stems from the only-good that is God. And he wants to testify with his deed, and pen, to what fills his head and heart. To his consciousness, two nature orders stand out clearly. There is a world of the Light that always remains equal to itself. And there is a world, in which nothing is permanent, which is always changing, and where everything will disappear one day. Therefore, how joyful it is that this latter world is surrounded by an ideal Light that tries to join the Light within the human being, and that makes it possible to awaken and develop the Light being in people. This is the reason that the editors of the Pentagram consider it their responsibility to express this Light, to show it as it were, and to make the song of liberation resound

as far as this is possible. We always continue seeking for new touches of the Light, reading with a sensitive heart how others have worked with the Light, because new inspiration may emanate again from the results that they achieved. We lean on it when we read about it and when we write about it. This is why we invite pupils from every quarter to submit their contributions, so that the Pentagram, more than is the case now, is able to give voice to the topical work of the Spiritual School in the whole world. The reborn soul is able to make itself known in this way.

The editors ☆

You may send your contributions to:

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The editors decide whether an article, adapted or unchanged, is published.

the backside of the light

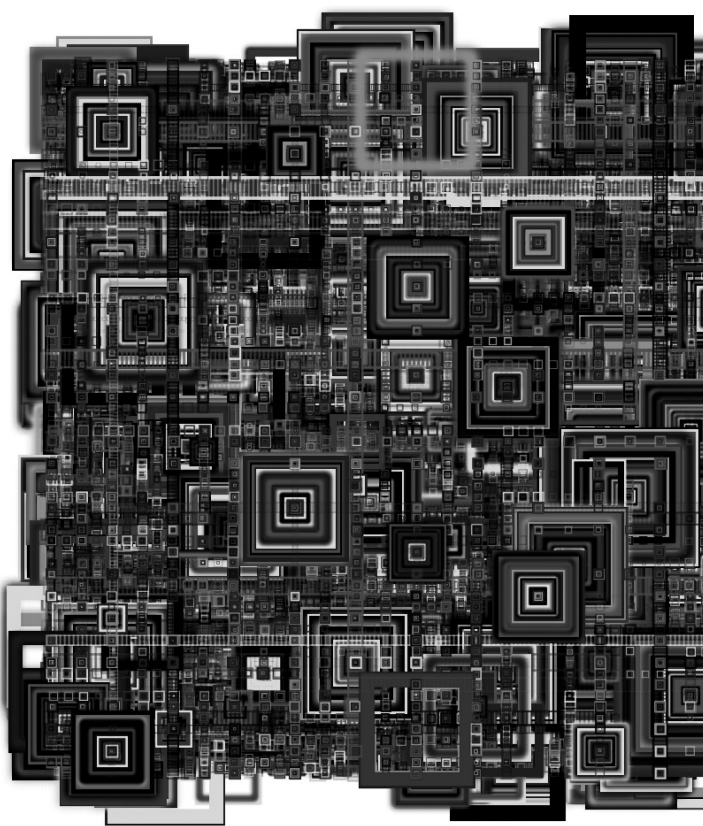
People always have a shadow, the traveller thinks. And why would they want to lose it anyway? What is wrong with it? Can a person live without a shadow? A traveller is seeking the opposite of shadow: transparency.

At high speed, the train roars on. The traveller looks out of the window at the play of light and shadow that flies by. Fascinating. A little girl apparently thinks the same, because she says: 'Look, daddy, what long shadows!' To the traveller's surprise, the father begins a lengthy discourse about light and shadow, elaborated to the last detail. He ends with: 'Therefore, if you are standing on the equator, you have no shadow.'

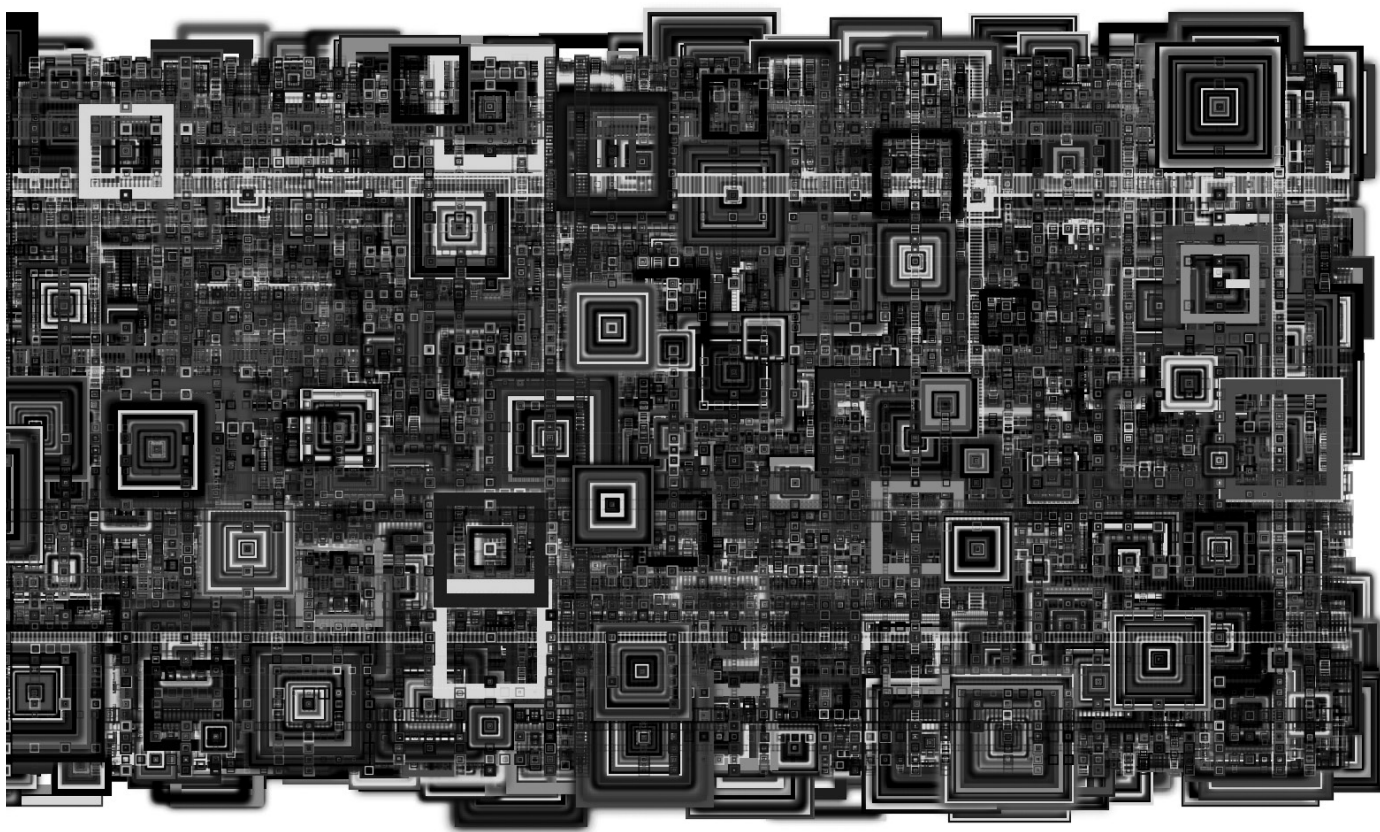
This is an unusual conversation in a train. For years, the traveller remembered this incident, and sometimes it surfaced in his memory. Particularly the last sentence, but he doesn't do anything with it until during a party, his friends show short, nice films on the Internet to each other. There is also a film about a little girl who panics when seeing her own shadow. The friends roar with laughter and run the film a number of times in order to laugh again about the scared little girl.

The traveller does not think that scared little girls are something to laugh about, but nevertheless he always looks. It evokes something in him, but the party goes on and he joins the festivities. Yet, it keeps haunting him. He should do something with it. It cannot be coincidence that these two 'shadow affairs' have stayed with him.

During his travels, he replays the two events in his mind. He only remembers the last sentence of the conversation of the father with his daughter. The film is still fresh in his memory. Therefore, first is the case with the equator.



His rich imagination suggests that the girl, when she is approximately twenty, will perhaps travel to Africa to check whether her father's story is true. It is not easy to find the exact equator, but she succeeds. She is going to stand right on it, but alas: she still has a small shadow. She makes herself as flat as possible,



Don Relyea, Red lists. Abstract Geometrical Art, 2005

but no, it is still there. Even if she were as flat as a dime, she would still have a shadow. People always have a shadow, the traveller thinks. And why would they want to lose it anyway? What is wrong with it? Why did the other girl panic when seeing her own shadow? He searched in his memory as well as on the

Internet for everything about shadows and encountered a number of things, of which he made a neat little list:

1. Plato's story about the people who were chained in a cave, with their backs to the fire, only seeing shadows for their whole lives. They obviously took them for real, because



they did not know reality.

2. Many people associate shadows with death and with unpleasant things in general.

3. There are also children who play nice games with shadows.

4. There are only few adults who play nice games with their shadow, but there are many who struggle psychologically with their shadow and seek therapy for it.

5. The principle of shadow has inspired many authors to write stories about people without a shadow, or about shadows that lead their own life and even begin to dominate a person. For instance, Hans Christian Andersen.

6. There is much superstition that has something to do with shadows. Some people are afraid to stand in someone's shadow and angry children sometimes stamp on their parents' shadow.

He found Plato's story intriguing. The existence of another reality seemed a real possibility to him, but how would those people in the cave ever find out? He was also prepared to accept the possibility that he himself was only seeing shadows. He could actually only hope that everything around him would not be the ultimate reality. Sometimes, it really made him sad. However, poignant and tremendous things also happened! Sometimes, music or a word or a tree was able to move him deeply... How was this possible, then? Or did Plato's story only concern this psychological shadow in the sense of your own, unexposed side?

His fantasy conjured up an image before his eyes of people with Janus faces: if their nice side was in front, the ugly side was under their hair, and vice versa.

Jung spoke about this. He said that we banish a part of our properties to the subconscious during our life and only try to show to the outside world the part that we ourselves have accepted. However, our shadow accompanies us and, at unexpected moments, we see it ourselves. Then anger flares up and we lie or do something else that we do not want. Or we project it on others and condemn them for properties that we no longer see in ourselves. In this context, the behaviour of the scared girl was absolutely explicable.

But the traveller himself had already thought a great deal about projection. He was also able to recognise his own projections and give them a place within himself. In the meantime, he had become certain that a person possesses all properties and, therefore, actually also all possibilities. This discovery had certainly been beneficial. He nevertheless wondered whether a person would, in a psychological sense, then no longer have a dark side or a shadow side. He did not know the answer, but the question stayed with him.

After some time, he drew the conclusion that as long as people did anything, they would always cast a shadow. His fantasy conjured up an image before his mind of people with Janus heads: if their nice side was in front, the ugly side was under their hair, and vice versa. Then you know that you have this other side and that other people have it, too. This would solve a lot of problems, but you can never have both sides in front, because they are each other's opposite.

This concept remained difficult.

And he returned to his first shadow idea, to the girl who tried to stand on the equator as flat as a dime. She discovered that this was impossible. She knew that, if you assimilate the inner shadow, you are still not white, but grey, because you still are. And the traveller decided that the girl had, after all her efforts, deserved to discover that only the light itself does not have a shadow, and that the only way of not casting a shadow would be absolute transparency, absolute not-being.

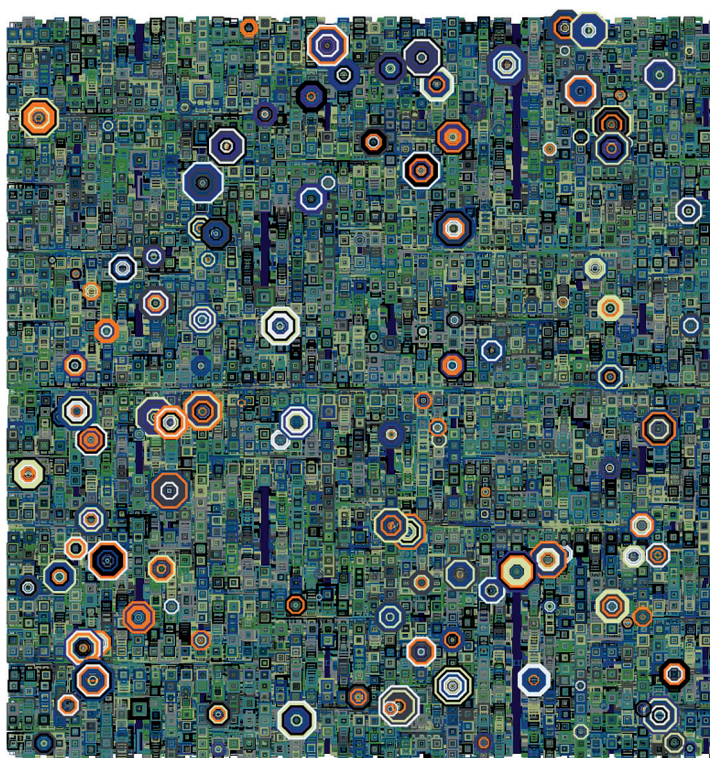
Would this be possible? And would this transparent human being then see as the Light itself sees? He would be able to look at the earth and only see Light, a projection of the Light itself. His transparent view would see right through everything because the Light is able to penetrate everywhere, if he no longer stands in the way. The purpose of existence would become clear to him. He would no longer be able to call even the smallest of the smallest unsightly. He would finally see the plan, *with* little girls, trees, music and shadows. And his happiness would cast little bright spots on everything he saw. ★

photon is my name

I know your name, but do you know mine? When speaking about light, this is necessary – because that is my specialty. My name is Photon: sometimes I am also called a light particle. Photons are quantities of energy that are released when electrons move from a higher orbit to a lower one around the atom.

With these words, I also described our task: ensuring that the electrons revolve around the nucleus of an atom in an orderly way. Indeed, we run the household within the atom. Together with the electrons, we, photons, are the most important, elementary particles in the universe. Without photons, there would be no universe, no world, no human being, no atom. I almost forgot to tell you our family name, electromagnetic force, but you may have understood this already. Our family is one of the four families of forces that ensure that the world continues to exist. Two forces work in the nuclei of the atom: the weak and the strong (or nuclear) force and two outside of it, gravitation and the electromagnetic force.

Not without pride, I might say that my family is the most important one by far. In his book *What Darwin could not know*, Gerrit Teule beautifully described our work. He states that the cooperation between the four forces may be compared to performing a play. The two atomic forces form the wings. This is an important, yet passive element. The stage floor corresponds to gravitation that enables the performance, but on stage, it is the electromagnetic force that does the tricks. Sometimes, you may compare us with postmen, who deliver energy packages (information), although a bit faster than ordinary postmen: Photons rush with a speed of 300,000 km per second through the universe. Seen in

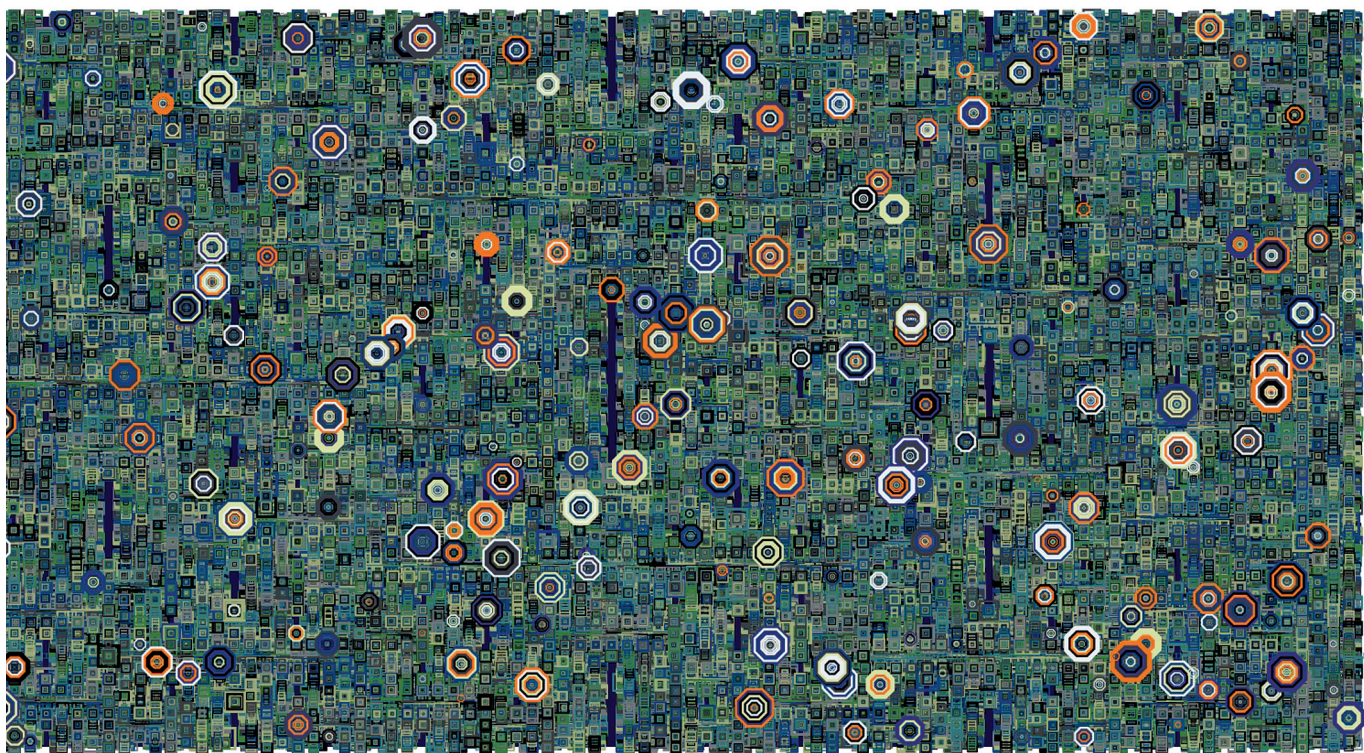


Don Relyea, *Cityscapes with Ladders and Helipads II*. Abstract C

the perspective of the enormous distances in the universe, we are nevertheless sometimes underway for a very long time. The Hubble space telescope shows constellations, the light of which has been underway for many years. This resembles 'Seasonal Greetings' from the time of the Egyptian pharaohs.

We are best known in the form of light. By light, I do not only mean the visible light with all the shades from red to blue – this is

I AM BEST KNOWN IN THE FORM OF LIGHT



t Geometrical Art, 2005

only a small part of it. It may be compared with scales. There are tones that lie above or below the hearing threshold. Ultraviolet light is invisible for people, but it is nevertheless light. It affects a photosensitive plate. The vibration frequency is higher than that of visible light. With still higher values of the frequency, we speak of X-radiation and ultimately of gamma radiation. If the frequency decreases, we go from blue via red to infrared

(heat radiation). TV waves, and short and long radio waves have an even lower frequency. All of this is our work. Human eyes are excellent instruments. Only five or six of my brothers or sisters, which strike the eye, are sufficient to make a nerve cell send a message to the brain. If the human eye were only ten times as sensitive, everyone would be able to see weak light of one colour as small flashes of light.

A virtual photon exchanges energy, while it shuttles to and fro between the zero-point energy field and the physical world



'Because it is our fate that we only have a limited time to develop a meaningful and creative life, I wonder whether this quest [for why I do this, where I come from and where I want to go] is perhaps a form of art...'

A paper work of art as a surrealistic landscape by Yoshio Ikezaki

There are also virtual photons in our family. They shuttle to and fro between the zero-point energy field and the physical world. They collide with and are absorbed by subatomic particles and move to a higher state of energy. Such a photon is called a virtual photon, because it does not stay in our material world. It is only used to exchange energy. Not only does all electrotechnical and electronic equipment work according to the electromagnetic force, but all structures and mechanisms in the human body also operate on this basis. Thus, together with the electrons, we play a crucial role in the cooperation between spirit and body. To us, it is ridiculous that many physicians work with the most modern equipment, based on the electromagnetic force, while the idea that the human body works on the basis of the same force has not yet occurred to them.

However, our existence is not all bright and sunny for the human being. The electromagnetic force is a brilliant faculty, provided scientists do not abuse it commercially. Here I refer to uncontrolled telecommunication with pulsed radiations. Such radiation does not occur in nature and the energy packages (information) that are emitted up to 100 pulses per second for GSM's pound your bodies like bullets from a machine gun. The immune system derails. I am unable to do anything about it. Fortunately, visionary people sound the alarm bell: we sometimes read that electromagnetic

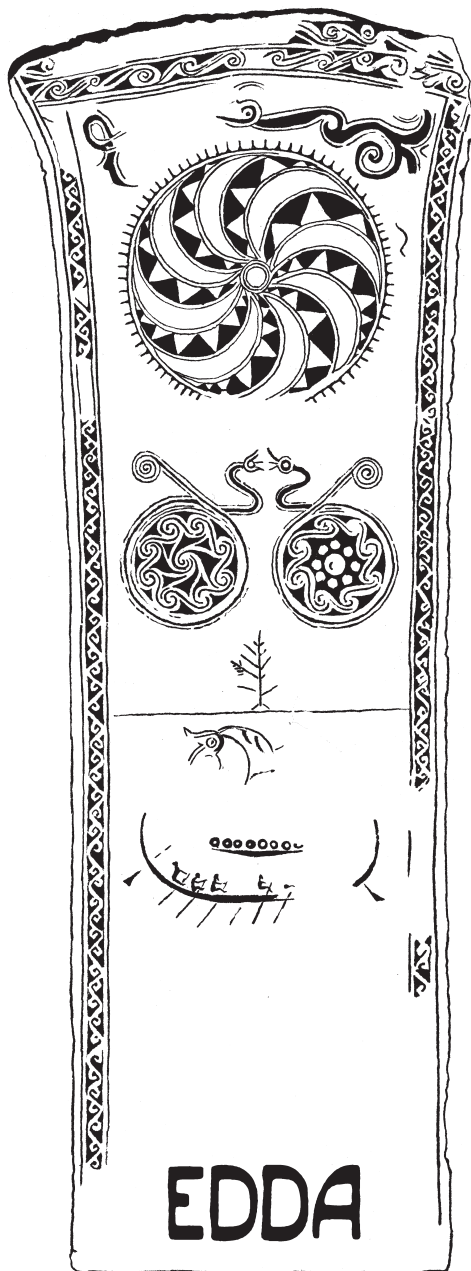
fields are actually the largest polluters.

However, the most important element is: the electromagnetic force of the Gnosis, the Light power from the original kingdom. If we open our being to this Light power, it abundantly flows into the microcosmic system and its radiation purifies the respiration field from any unholiness and from any inner disharmony. And the way in which this original, universal Light works, is the same as with ordinary phenomena but with this difference: it operates in and from another dimension. The effect of this spiritual Light is like a tremendous grace, but it remains a secret, even for the subtlest organs of human perception. Only its results can be observed. This is what we ourselves experience.

It was a pleasure to be able to talk to you, and to pour out my heart. After all, until the last century, we have worked in anonymity, because no one knew anything about our existence. I have delivered my package of light energy: duty calls. My brothers and sisters are already looking at me with a stern glance. ☆

Countless myths have been passed down to us from the most diverse cultural periods. They contain images of early humanity depicting the origin of the world, the activity of the forces of nature, gods and fate after death.

lokasenna –



In this series about the Edda, we have tried to make the expressive power of ancient mythical images accessible to our current power of understanding. This is important because the Edda is an epic, in which the mysteries of the development of the world are represented in an incomparable way. It describes the struggle between the spiritual or psychological forces, by which the Light tries to lift the darkness of the human consciousness. Also in the last part of this series, this struggle obviously appears again.

In the previous instalment of our series about the Edda, we saw that Hod's blind arrow killed the aspect in the human being that sees the Light. The intellect, Loki, only knows yes or no and is 'blind' to Balder's special atmosphere that belongs to the sphere of the original life.

In the Lokasenna (Loki's dispute), the demi-god Loki, who sometimes acts as a friend and sometimes as an enemy of the gods, comes to disturb the festivities. Loki is an ambiguous and mysterious figure: He is an Ase and he often fights with the other Asen against the giants. He ordered the dwarfs to forge magical objects – like the hammer, Mjöltnir, for Thor and the ring, Draupnir, for Odin. But at the same time, he is proud of his murder of Balder and

- loki's dispute

he is also the father of hellish beings. Often, he is acknowledged as a cultural hero, related to the Greek Prometheus. The fire that the latter gave to the people is an ambiguous gift: on the one hand, it promotes culture and development (warmth, light, cookery, metallurgy...); on the other, the results show time and again that the human being is actually unable to control this culture and put an end to it with firearms and other techniques of destruction.

Although he is, according to the prevailing theories, seen as fire spirit with all the potential for good and evil that accompanies fire, it might be that this vision goes back to a linguistic confusion with 'logi' (fire), because the myth hardly refers to this, as Loki's role is mainly associated with Odin, either as his willing equal or as his evil genius, the bad guy. Ström¹ even thinks that the two gods were the same to the extent that he calls Loki a 'hypostasis of Odin': another personification of the initial god. And Rübkeil² suggests that the two gods were initially identical, derived from the Celtic Lugus or Lugh (which name is purportedly contained in Loki). Anyway, the figure of Loki was probably a late invention of the Nordic skalds, but he probably descended from a common Indo-European prototype.

Balder's death disturbed the balance between spirit and nature. Therefore, malice and materialism were able to get the upper hand in Midgard. The dark period began. In the Orient, this was called the 'kali-yuga'. 'God

is dead', the German philosopher, Nietzsche, said. People are no longer able to see the luminous present of divine being. The result is, of course, that people are no longer able to experience the deity in the work of nature via the outside world either. Only a belief in a 'distant' deity remains: paternalistic, external, conservative and rigid. If a world order or a society loses sight of the luminous foundation of the Spirit, it increasingly externalises. The dragon Nidhöggr (synonym for jealousy) is now able to gnaw through the roots of the world ash, Yggdrasil. This is why it trembles up to the heights of Asgard, the seat of the gods. This is the sign for the divine powers of the world from primordial times to gather at a special place of battle, Vigrid, in Midgard. Here, the last and decisive battle took place. Now Loki was able to liberate himself from his chains. The intellect, separated from the gods, longed for a great development. Loki appeared on the world stage with his children, the Fenrir wolf and the Midgard serpent. Loki had begotten a wolf with a giantess. It had become so strong that no one was able to withstand it. It was only through guile and a magic band that the gods were able to succeed in chaining it. However, during the last days, it would become free – symbolising the materialistic thinking that had reached its peak. Loki had also begotten the Midgard serpent with the giantess. The gods had cast it into the deep sea that surrounded all countries. There it grew to such a size that it surroun-

The mistletoe.

This name stems from High German. Mistel means dung, because the seed was brought to the high branches of the trees in the vomit of birds. It is a semi-parasite, because it needs a host, but does not damage it. In popular speech, the mistletoe is sometimes called a magic herb. If the doses are prepared in the proper way, the mistletoe may be used to strengthen the heart and fight tumours. Young branches that are dried and pulverised during the stage of flowering, may strengthen the immune system. An overdose may result in a heart attack. It is simultaneously poison and medicine. Nevertheless, in myths, the young, tender mistletoe was not associated with causing misfortune. It seemed too innocent to raise suspicion. However, precisely a branch of this plant contributed to Balder's death; nothing is so pure that it cannot be abused. The forces of cunning egoism (that, after all, Loki also was) are absolutely inconvenient for the subtle

suggestions of the young, inner, spiritual principle. How easily and swift as an arrow can the lower thinking paralyse or even kill the divine Light in the heart!

Because the mistletoe does not have roots, is not affected by the seasons and, as a being of the air, also seems to live off air and water, it was often worshipped as a holy plant. To our forebears, it symbolised the victory of life over death, the more so because in winter, the evergreen cones of the mistletoe were visible high up in the trees. To the Celts and the druids, the oak was a holy tree and they gathered the holy mistletoe from it.

In our time, nothing of the magic of the mistletoe is left. In England, branches of mistletoe are suspended above the door during the Christmas season. If a couple in love kiss each other under the mistletoe, this means happiness for their future.

ded all countries in the sea and was able to bite its own tail. It also appeared in the last days to fight against the gods. Because of it, the banks overflowed. The frost giants came from the country of the giants. Surtur, the black fire giant, ignited the world fire with his flaming sword.

The Asen crossed the rainbow bridge and, with the Wanen, they engaged in battle with the unleashed nature forces. The Fenris wolf opened its jaws so far that he touched heaven with his upper jaw and the earth with his mandible. He devoured Odin who approached him with his golden helmet, lance and armour. Vithar, who belonged to the strongest amongst the gods and was Odin's son, put his foot in the wolf's mandible, grabbed the upper jaw with his hand and tore the jaws apart. This killed the wolf. The god Thor succeeded in killing the Midgard serpent, but in this struggle, he himself fell victim to the poison that the worm spat on him. Heimdall, 'who

illuminates the world', fought with Loki and they destroyed each other. Surtur hurled fire over the earth and burned the whole world. The world ash was also burned, but was not completely destroyed.

God is dead. The divine, spiritual present has been extinguished in the human being, along with the egocentric thinking that falls into a crisis and is denounced: Worldwide, 'Occupy' is a clear sign of a new time, in which the world powers (banks, politicians, economic leaders) should find new and people-friendly points of departure that serve the whole of society.

Once, the gods formed nature. Next, man began to set the 'giant forces' in motion and to make them subservient to him.

What the gods created, possessed life. What the human being evoked from nature, towered over him, contained and spread death. From a certain critical point, this spreading of death heralded the end time.

The longing for a 'golden period' has always been preserved as a germ in human hearts

Verses 57 and 58 say:

Verse 57: 'The sun turns black, earth sinks in the sea; the hot stars down from heaven are whirled; fierce grows the steam and the life-feeding flame, till fire leaps high about heaven itself.'

Verse 58: 'Now Garm howls loud before Gnipahellir, the fetters will burst, and the wolf run free. Much do I know, and more can see of the fate of the gods, the mighty in fight.'

Garm is another name of the Fenris wolf.

Vithar, the 'widely ruling' deity, who is active in the background, symbolises a flaring up of what Christ was to accomplish one day for the development of humanity.

The Edda is an epic in which the mysteries of the development of the world are described in an unparalleled way, in a way that still overwhelms us in the 21st century.

In this series about the Edda, we have tried to make the expressive power of ancient mythical images accessible to our current power of understanding. The story transmits the one universal truth with diverse images, corresponding to the power of imagination of the former listeners.

The longing for the 'golden period' has always been preserved as a germ in human hearts, and every period has imbued it with its own images and concepts. The struggle between the spiritual or psychological forces, in which the Light tries to lift the darkness of the human consciousness, is described in the fraternal struggle of Seth and Osiris, the feat of Prometheus who stole the fire from heaven, and the

complicated structure of the story of the Edda. Since the days of Jesus, who brought the Christ, this struggle wholly shifted to the inner being of man. It is the task of the new time to gain Balder's atmosphere of Light, life and springtime for the benefit of humanity, through self-development and self-surrender to these forces of the consciousness. ★

1. Ake V. Ström, Haralds Biezais, *Germanische und Baltische Religion* (Germanic and Baltic Religion). Stuttgart 1975 (not available in English)

2. Ludwig Rübekeil, *Völker und Stammesnamen* (Names of People and Tribes).

In: Heinrich Beck, Dieter Geuenich, Heiko Steuer (Reprint), *Reallexikon der germanischen Altertumskunde* – Bd. 32. 2. Auflage (Lexicon of Germanic Archaeology – Volume 32. Second edition). Berlin/New York 2006 (not available in English)



are we light beings – or fake beings?

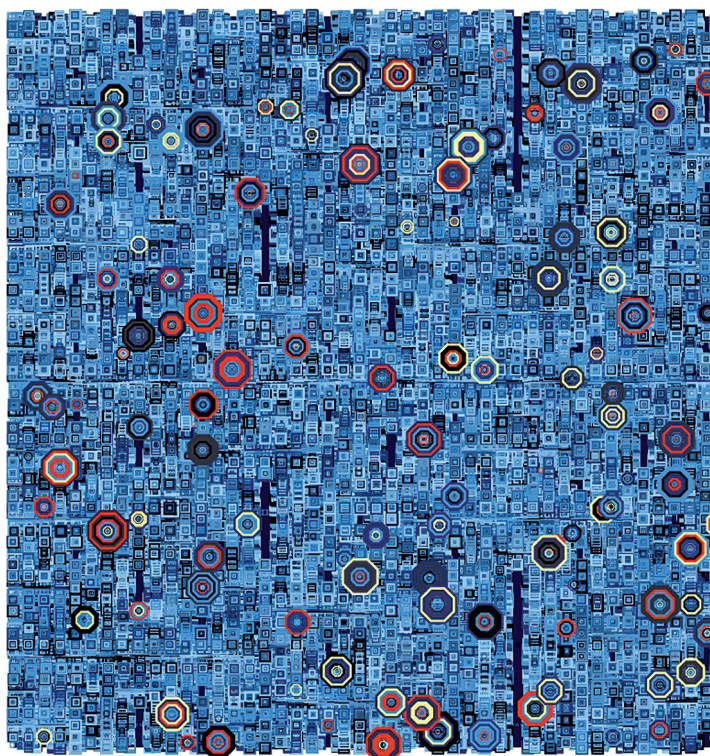
In all things, the life principle of a unique organism is manifested. Matter is the manifestation of life, but does not live by itself. Matter originates from light waves, atoms that transmit the ideas of the universe, and ultimately of the deity. However, they themselves are not true life – only appearances, dreams, projections. Who or what are we? Light or appearances? Every human being must find the answer to these questions within and by himself.

‘The true light, the cosmic, immovable light, is the source of everything that exists. It is the highest reality.

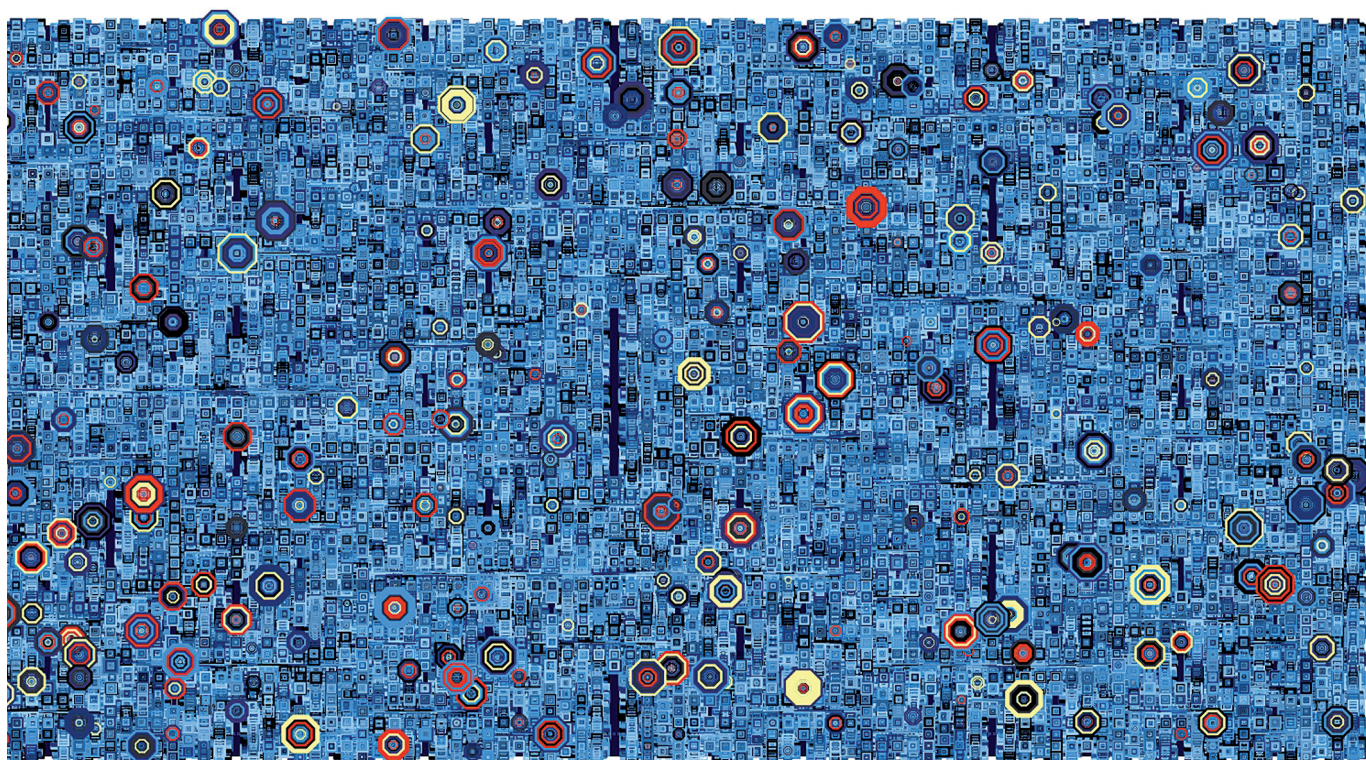
However, it is impossible to see that light. It is impossible to perceive this light with the senses. This light can only be recognised in the inner being of man, in that immovable point that is the common centre of everything.’ (Walter Russell)

How, and with which point of departure, do we ascertain what is real? Does not everything begin in our inner being, in the small world of the microcosm? It contains our body with its senses, feelings and thoughts, always in motion as in a chain reaction or as in a whirling movement, in which we are unable to discover either beginning or end. This is what we call man.

If we calm down, we will experience that, apart from all of this or in the background of it, a silent presence exists of something or someone that observes everything. It is something like a simple, silent flame that we call the consciousness and that enables the existence of everything else. It is always there, even if everything else changes. We may compare this flame, this consciousness, with a background on which multidimensional images are projected, like in a hologram. The characteristic feature of a three-dimensional image or hologram is that it is a spatial (3D) image on a flat surface. By looking at the image from a certain angle, we really see a spatial image, produced by a laser. The light



of this laser is split into 2 (or more) rays, and projected on the photosensitive plate. Subsequently, the plate is developed as an ordinary photo. If light falls on the photo, the hologram will be visible. Each part of the image contains the whole image. After the discovery of this technology, people were able to see the analogy with our universe for the first time. Our universe may be compared with the hologram. Everything is projected into it, from



Don Relyea, Cityscapes with Ladders and Helipads IV. Abstract Geometrical Art, 2005

snowflakes to stars – and in addition, also an image of another, higher reality, stemming from the sphere outside time and space. These discoveries by modern science make us suspect that the world around us does not exist in the way that was assumed in the past, not as a collection of separate things and phenomena, but rather as a projection, a distant shadow in and of the light of the universal consciousness.

Another important fact is that each part of this reality is connected with all other parts and bears an image of this reality, according to the ancient, hermetic wisdom: ‘As above, so below.’ In other words, the life principle of a unique organism is manifested in all things. Matter is the manifestation of life, but does not live by itself, whether in the form of people, the sun or a tree. Matter originates from light waves, atoms that transmit the ideas

of the universe, and ultimately of the deity. However, they themselves are not real life – only appearances, dreams, projections. From this point of view, we will also understand why there are so many complicated and ever new, always incomplete, contradictory theories that try to explain our world. It looks like we are investigating shadows. And who is it that investigates these shadows? The shadows themselves, or do they?

Who or what are we? Light or appearances? Every human being must find the answer to these questions within and by himself. There is true life and an original Light. This is not the light that travels at 300,000 km per second, but a Light that moves at an immeasurable speed. Or rather, a Light that does not have to travel anywhere because it is omnipresent. It is the Light of lights that has been mentioned so often, an immaterial existence, a true, living basis for everything, the universe and also for us.

However, the human being must consciously discover this Light as his own inner essence. This essence wants to manifest itself consciously through us. The world, the reality that we observe, depends on the point of departure, that is, on the consciousness of the observer. In this context, the senses are only a secondary instrument. If we want to get a clear image of the truth, we should first find an immovable, unchanging point of observation. It looks like taking pictures with a camera that moves. The photos become blurred or

only show smears. However, if we are at rest and do not move, we can get a clear image. This important, immovable centre is hidden within us. It is the true human essence and, at the same time, the common centre of everything that exists. Where do we find this nucleus, this essence?

The Swiss psychiatrist, C.G. Jung, once said: 'He who looks outside, dreams. He who looks inwardly, wakes up.' Being awake leads to the truth; they are linked. In order to wake up, a human being should long for the truth. This means that he should long for illumination of the perception and be willing to give this Light everything, perhaps gradually, yet everything. This occurs by perceiving with the heart, day in and day out, from one moment to the next, what is in harmony with the soul, with the inner being. In this way, we will approach the nucleus of our being ever more closely.

And the flame of the consciousness will ever more strongly manifest itself in our small world, the microcosm, and will diminish our personal worries and fears and make them disappear. The wrong images, representations and limitations will dissolve in the greater concept of the whole. This may perhaps not occur without pain or sorrow. It means beholding in our inner being and unconditionally accomplishing the quest for the higher projection, for the original Light and for the truth of our own being. We might call this conscious life that makes the difference between fake being and light being. ☸

light of the eyes

Our eye is an organ of light; it helps us to experience the dimensions that become visible through the light. The eye not only receives light, it also emanates light and power, a power that is capable of a great deal. Therefore, who and what we are, becomes visible by the radiation of our eyes, because the eye is the mirror of the soul.

‘**T**he eye is unable to see itself; it needs a mirror. God’s mirror – to see himself – is the human being.

‘Man is the eye of the world, the world is the reflection of God, and God himself is the light of the eye.

The human being is the eye that looks into the mirror and, just as the mirror reflects the face of the person looking into it, the reflection of this eye looks at the eye.

God, who is the eye of man, perceives himself through man. This is very subtle. From one point of view, God is the eye of man, from the other, the human being is the eye of the world, because the world and man are one. This human being, who is the eye of the world, is called the perfect human being. Because man is the sum total of everything that exists, he is a world within himself. The relationship that exists between God and man also exists between man and the world.’

(Sheikh Mohammed Lahiji)

If we look into our own eyes through a mirror, the eye always seems to be focused on something. The question might now be asked: what looks at what and what sees what? Or what perceives what?

The Egyptian designation Ra means light or sun. Ra is the cosmic, creative, primordial power, the sun behind the sun that contains all creative principles or activities. The sun that we can see is the eye of Ra and not Ra himself. In ancient Egypt, we often see the symbol of the

eye depicted. The human right eye is often seen as the eye of Ra, as the eye of the sun. The left eye is seen as the eye of the moon. Both eyes together are the eyes of Horus the Elder and symbolise the spiritual powers of the human being.

Our eye is an organ of the light, that is, an instrument. It helps us to experience the dimensions that become visible through the light and is, therefore, in itself not an organ of the consciousness.

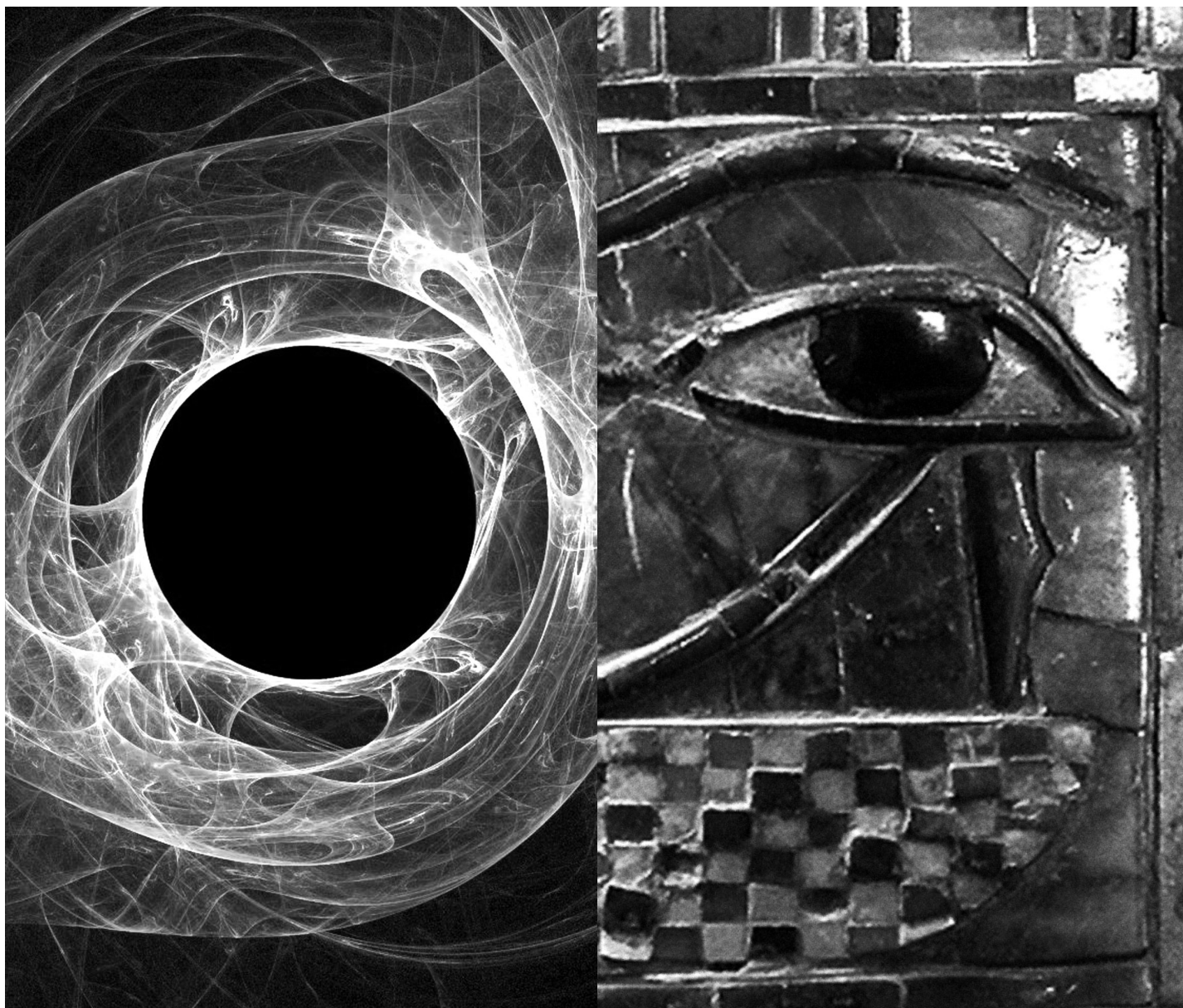
We continue looking until we think that we see. The eyes have a close relationship with the organs of the consciousness. The right eye has a relationship with the pineal gland and the part of the head corresponding to it. The left eye corresponds to the conventional, intellectual thinking, which has its centre in another part of the brain.

The pineal centre is very sensitive to the gnostic sunlight. However, the right eye does not perceive this gnostic light until the dominant drive of the ego fades into the background.

Until then, it can only serve as the subordinate of the left eye that is linked with the cool, rational mind. Then we might say: as to its true nature, the right eye still remains blind.

He who has not yet been ignited by the divine light, is actually single-eyed and in a one-sided way focused on life in time and space. True, spiritual sight is achieved if the pineal gland is able to receive Ra’s spiritual radiation of the sun, the gnostic stream of Light, and is able to perceive in it.

The 'not-being' of the eye is the clear mirror,
in which God sees himself



'I am the light of the eyes,
the Spirit who lives in the unfathomable depths.'

(Bhagavad Gita)

'The glorious One has said: when I love a servant, I am the lord, his ear, so that he hears through me. I am his eye, so that he sees me. I am his tongue, so that he speaks through me. I am his hand, so that he seizes me.'

Dhoe Al Noon, 796-856, Sufi mystic from Egypt who elaborated the hidden stream of the Gnosis in Islam

Through our eyes, we attract ethers in a state of vibration that is equal to our own consciousness. However, the eye not only receives light, it also emanates light and power, a power that is capable of a great deal. Who and what we are, becomes visible by the radiation of our eyes. The eye is the mirror of the soul and, therefore, we can read our state of consciousness in this mirror. The eye can nourish us, but it is also able to stimulate, ignite and create outwardly. In this sense, it is very magical. This is why we sometimes speak of giving someone the time of day or not.

The light of our eyes, the light of our attention, is determined by the light of our consciousness, on the basis of which we create. However, the self-created worldview that we project simultaneously signifies the limit of our perception. We continue looking until we see what we think that we see.

With the light of our eyes, we only see what we ourselves are. In this way, the radiation of our eyes surrounds our own, closed circle of

consciousness, our field of view. Once a higher light is able to penetrate this closed circle of consciousness, understanding of a greater reality is generated in the human being.

The light of the eyes that testifies to the central flame in the I-being and only sees itself will then, inspired by this higher light, withdraw as the central, controlling light. The eye will become silent and pure. The vicious circle of our staring into the mirror of our own hypnotising consciousness is broken. This 'not-being' of the eye is the clear mirror, in which God sees himself. If this new light is ignited in us, a new world unfolds before our inner eye.

What does the inner eye see? Who sees with the inner eye? It is the perfect, divine Horus human being, whom the ancient Egyptians called the son, who looks within us into his own divine world, and we are the silent, enlightened witnesses of this. In this silence, our eye is able to emanate this light power in a transformed way. ✨

The verses of Sufi Mahmud Shabistari (1288-1340) from *The Secret Rose Garden*, of which we present a small prepublication here, are at times considered some of the most inspired works that Persian poetry has produced. They testify in beauty and simplicity to the light. 'O, Light of God, o shadowless infinity.'

the one

The name

Each creature has its being from the One Name, from which it comes forth, and to which it returns, with praises unending.

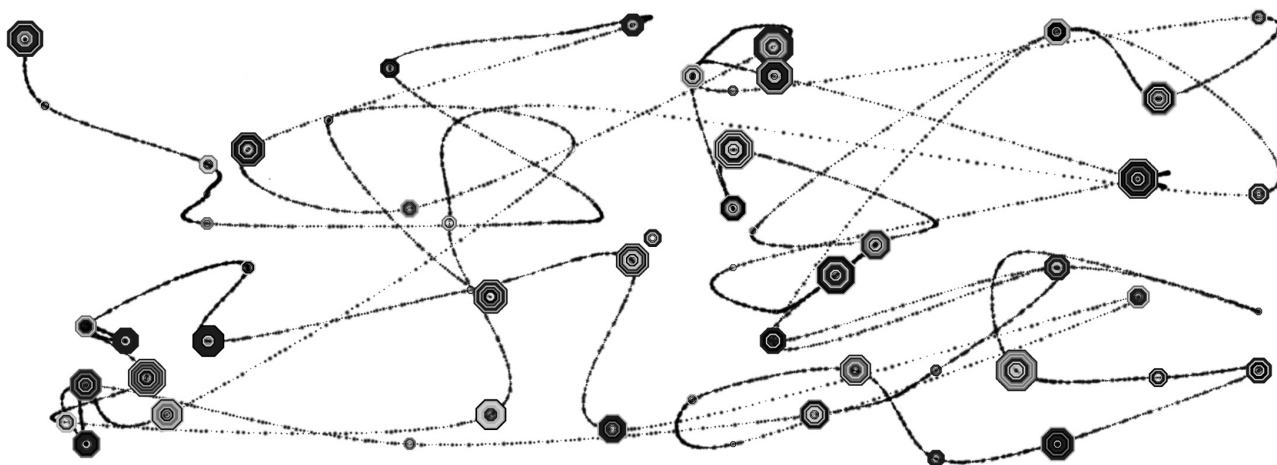
The beloved guest

Cast away your existence entirely, for it is nought but weeds and refuse. Go, clear out your heart's chamber; arrange it as the abiding-place of the Beloved. When you go forth, He will come in, and to you, with self discarded, he will unveil his beauty.

The shadowless

On the narrow path of Truth, on the Meridian line, he stands upright, throwing no shadow before or behind Him, to the right hand or the left. East and west is His Kibla cast, drowned in a blaze of radiant light. Hail, O Light of God, O Shadowless Divinity!

From: http://www.sacred-texts.com/isl/srg/srg14.htm#page_72



the manifestation of light

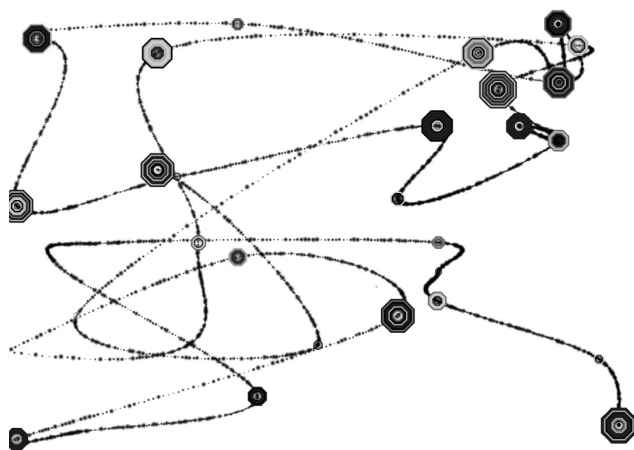
The Light

The Light which is manifest leads all hearts captive,
now as the minstrel, now as the cupbearer:
What a singer is He who, by one strain of sweet
melody, burns the harvests of a hundred devotees!
What a cupbearer is He who, by a single goblet,
inebriates two hundred threescore and ten!
Entering the Mosque at dawn, he leaves there no
wakeful man. Entering the cloister at night, he makes
a fable of Sufis' tales. Entering the college veiled
as a drunkard, the professor becomes hopelessly
drunken.
Devotees go mad for love of Him and become
outcasts from house and home.
He makes one faithful, another an infidel, disturbing
the world.
Taverns have been glorified by His lips.
Mosques have become shining by His cheek.
All I desire I have found in Him, gaining deliverance
from self.
My heart was ignorant of itself, veiled from him by a
hundred veils of vanity, conceit, and illusion.

The visit

One day at the dawn, the fair idol entered my door
and woke me from my sleep of slothful ignorance.
The secret chamber of my soul was illumined by his
face, and my being was revealed to me in its true
light.
I heaved a sigh of wonder when I saw that fair face.
He spoke to me, saying: 'All thy life thou hast sought
name and fame; this self-seeking of thine is an illu-
sion, keeping thee back from Me.
To glance at my face for an instant is worth a thou-
sand years of devotion.'
Yes, the face of that world-adorned was shown un-
veiled before mine eyes; my soul was darkened with
shame to remember my lost life, my wasted days.

From: The Secret Rose Garden, by Mahmud Shabistari
http://www.sacred-texts.com/isl/srg/srg18.htm#page_88





crossing frontiers

A FEW REMARKS ABOUT 'REVOLUTION 2012'

Because of the large number of reactions to the book review, (R)evolution 2012, Why Humanity Faces an Evolutionary Leap, Berlin 2009, the editors were prompted to make a few remarks.

Although Dietrich Broers, the author of this book, gives the impression of thoroughly analysing possible future developments that, according to him, will culminate in the year 2012, some caution is required when reading and thinking about it. The author deviates considerably from what agrees with the scientific facts and demonstrates ample literary resourcefulness.

The majority of what he discusses is rather speculative and a number of aspects are not supported or confirmed by the current state of the sciences, although the author says they are substantiated in a number of places. This does not alter the idea that there are impulses and radiations that penetrate our planet, deeply influence human activities and incite humanity to subject its vision and mode of life to serious re-orientation. There are many people who think that the continuation of the planet and humanity depend on it. It would even be better, if the human being finds his

divine basis of life again, and considers his neighbour as precious as himself. This basis links microcosm, cosmos and macrocosm into a living whole and makes it clear that the basis of the divine development is always the same, above as well as below, within and without, 'in heaven as well as on earth'. This basis is life itself: from protoplast to heavenly being, from planet to galactic system and from universe to universe. It is gratifying to ascertain that modern scientists are increasingly able to cross their own frontiers, and to penetrate empirically the realms that either cannot or can hardly be explained empirically.

The point of view of the editors is that a consciousness leap is possible, as a result of which humanity will better be able to attune itself to a spiritual revolution, and in their columns, they will help to support this change that has already been prepared for decades. However, the opposite of this revolution will also be activated. The content of the book, in which the author discusses the most diverse developments, should therefore, in our view, be approached utilising the powers of discrimination. ♀

THE WONDERFUL BOOK

We, seekers of the hidden secret, know that system and order govern throughout the universe, which unfolds from eternity to eternity, with the aid of imperishable laws. We who, step by step, push aside the veils that separate us from the ineffable, discover the plan behind all realisation.

We, who investigate the relationships between the macrocosm and the microcosm,

see the grandiose equilibrium between all things.

We, who grasp the narrow rungs of the Mercury ladder in order to raise our conscious being into the worlds of the unseen, see the life streams of the realms of nature flow through the ether.

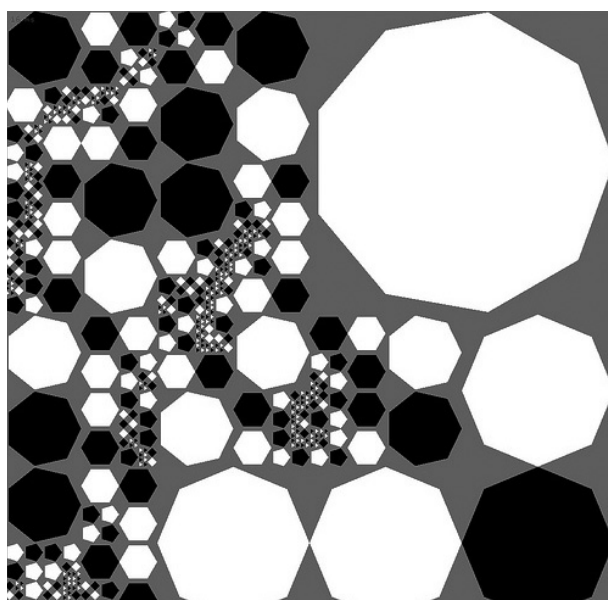
We, who approach the Great Silence, hear the voices of Silence.

We, pupils of the Spiritual School, who enter the Temple of the Spirit, embrace the glory of abstract thought.

We, servants of the fire, see deep into the well-springs of human ability. We know to what man has been called from the beginning.

We, who gather roses in the garden of Fohat, see, in our moments of vision, the path of development streaking from horizon to horizon like a flash of lightning.

We, who thus increase our knowledge, widen our horizons and broaden our consciousness,

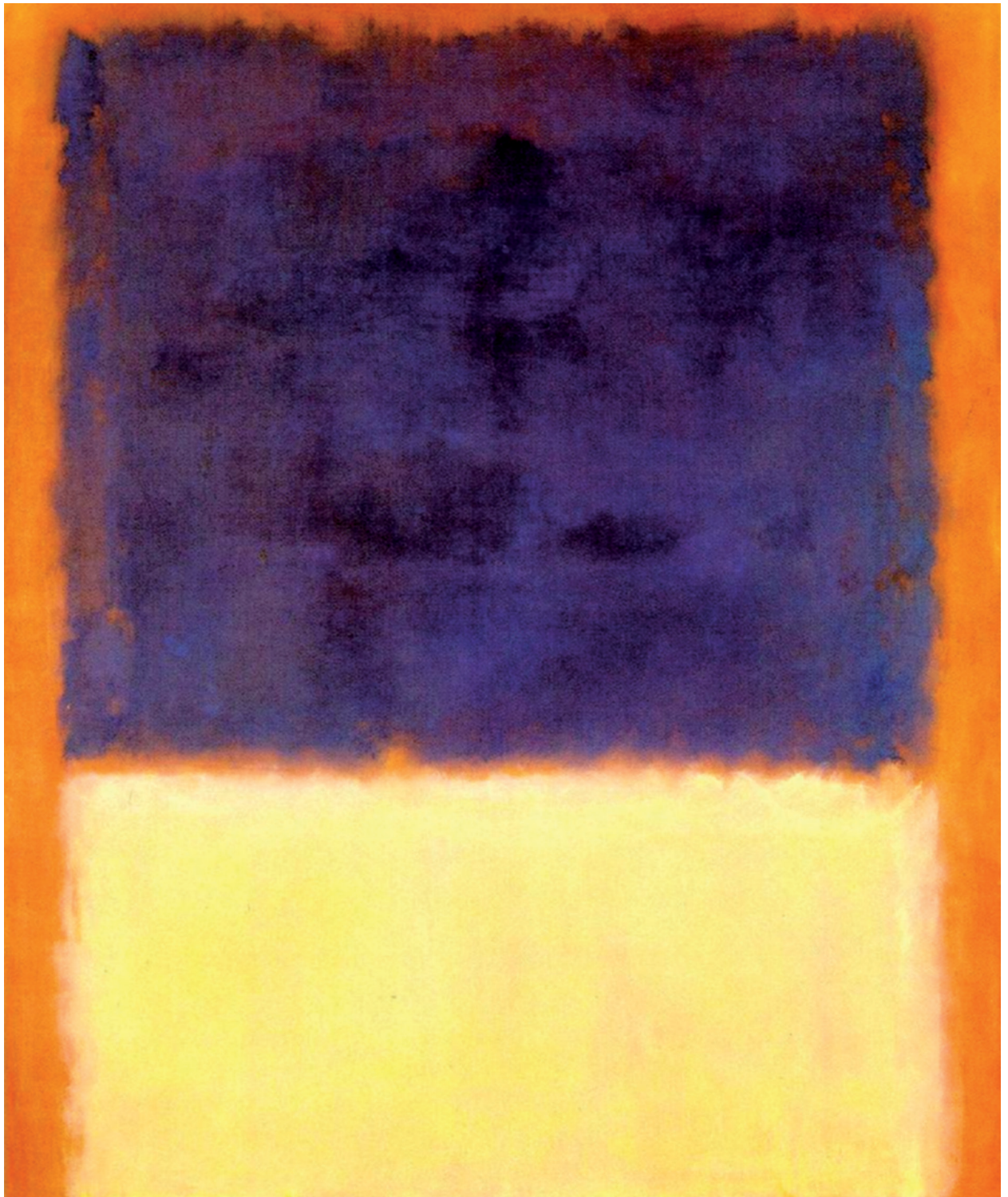


filling our faculties with dynamic energy, and proceed from astonishment to admiration, from deep wonder to stammering adoration, to humility, to service of God.

We, of whom people say that we hold the analytical mind in highest esteem, experience how our knowledge culminates in deep religious conviction.

We bow before God's Majesty, because deep examination always reveals God's intervention in all realms, because we experience the Power that moves all things; the sublime Force that propels our planet through space, the Light of the World: the Christ.

From: *The Confession of the Brotherhood of the Rosycross*, chapter 6. Rozeekruis Pers, 1989



another, deeper insight

WHAT IS THE TRUE ESSENCE OF THE LIGHT?

Einstein himself, who gave us the measurements, the properties and the speed of light, considered light the greatest miracle. At the same time, he limited it to a certain extent by his calculation of the speed of light. In this way, the concept of light was forever linked with the concept of time. The alleged discovery, made recently by CERN – which casts doubt on the idea that nothing can be faster than light – gave many people food for thought again, because this discovery would have such a tremendous impact that it would turn the world upside down. It would be a landslide that would shake the foundations of science.

Now the possibility has been suggested that time and light, with its incredible speed, can be overtaken, or perhaps fooled. Does this start a race to match and surpass this speed and perhaps overtake it?

He who controls the light, will also control time.

Now questions crop up about what it is exactly that purportedly moves faster than light. This is preceded by the question of what light actually is. Has there not for a long time been another, less absolute, but deeper insight into

the light, outside the paradigm of science, where the essence of the light is what matters, and not the manifestation or expression of the light?

We can find an example of this in the hermetic philosophy, which speaks about the soul and its faculties, and how unlimited it is: ‘... command your soul to go to India and it is already there...’

What is the true essence of the light?

Arthur Zajonc writes in *Seeing the Light*:

‘Throughout time, science cut away the ornaments of the spirit and created a material and mathematical image of the light, in this way, simultaneously re-creating the image of the human being and the cosmos.

The reason is that in the past, the light was the seeing of God; when the look of Ra spanned space, the light extended from one corner of the universe to the other [...] Therefore, the whole material creation consists of condensed light!’

The contemporary architect, Louis Kahn, said to an interviewer of *Time* magazine: ‘You may say that the light is the maker of all matter. Matter is used light.’ ☸

Mark Rothko, Orange, tan and purple, 1949

‘The fact that people break down and cry when confronted with my pictures [...] are having the same religious experience I had when painting them...’

making time: admitting the light

Without sun, without light, life as we know it would be unthinkable. We measure time by the position of the sun, but lack the time to occupy ourselves with the light. Let us make time to escape from time, so that we admit the Light.

Traditionally, the human being measures time by the position of the earth with regard to the sun. When the earth is turned towards the sun, we call this 'day' and when it is turned away from the sun, this is called 'night'. The course of the earth in its orbit around the sun causes the seasons and the consecutive years. The light awakens us in the morning from our sleep, while the setting sun invites us to close our eyes again. Via test subjects, it has been examined which rhythm of waking and sleeping a person develops, if he lacks the information as to whether it is day or night. The so-called 'biological clock' appears to have a rhythm of between 24.5 and 28 hours. Because the sun usually keeps us in a twenty-four hour rhythm, our nature is apparently to a certain extent driven by the light. It is, therefore, justified to speak of the human being as 'a light-sensitive being'. In view of the decisive role that the sun plays in the vital processes, this should not come as a surprise. Without sun, without light, life as we know it would be unthinkable. The sundial with its 'I only count the sunny hours' does not even tolerate a cloud before the sun.

AT THE BOTTOM OF THE LIST Therefore, in an associative sense, the statement is true that 'time is light'. However, current humanity usually replaces this poetic axiom by the prosaic 'time is money' or, in a more personal version: 'my time is precious'. But what is pre-

cious? We have received our life, the period of time in which we may enjoy our place under the sun, as a free gift. And what should be called more precious, a short life or a long life?

In practice, it is apparently not always easy to truly enjoy our place under the sun. We often do not seem to have enough time. Our life develops as a series of obligations and satisfying expectations, and the time 'to do nice things' only comes at the bottom of the list. We wonder whether we only live to work or if we are also allowed to play a bit. Or do we perhaps overlook interesting options? Do we consider some possibilities impossible or luminous paths impassable for the time being?

ALTAR STONE In the distant past, people were already aware of their holy relationship with the sun. In the megalithic stone construction of Stonehenge, on 21 June, the rising sun between the two heel stones exactly illuminates the altar stone inside the circle of pillars of the monument. On 21 June, at noon, the sun is directly above the Tropic of Cancer and is, therefore, as far as possible above the northern hemisphere. The sun is closest to us northerners at the beginning of summer.

The Egyptian Sphinx looks east, to the 'Orient', where the sun rises. This is literally an 'orientation' towards the sun. And for ages, churches, too, have been built with the long axis orientated east-west.

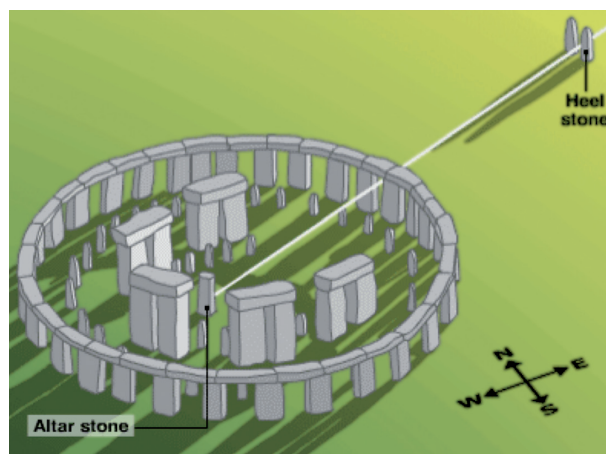
To the consciousness of the gnostic, the

sphinx symbolises the human duality. The body of the lion, resting in the sand of the desert, symbolises the purely biological aspect of the human being, who is intimately linked with the earth from which he originated. The human head with the divine countenance refers to what makes the human being truly human: his link with the divine.

‘MAKING TIME’ The sun allots the human being twenty-four disposable hours per day. It is impossible to make more of them. Therefore, what matters is to use the time allotted to us in such a way that we anticipate the feeling ‘of not having enough time’ or of a threatening lack of time.

Therefore, should we rather not start anything? We will certainly not succeed, because the human being is too restless. And even if the urge to act, arising from within, could be curbed, the pressure, imposed on us by fellow human beings and circumstances, would still remain. In a wind-up watch, the cog that continuously moves up and down and causes the tick is called the ‘unrest’, unrest as the conductor of time. And dissociating from time is called entering the eternal rest. Sometimes, our language proves to contain unconventional solutions in its womb!

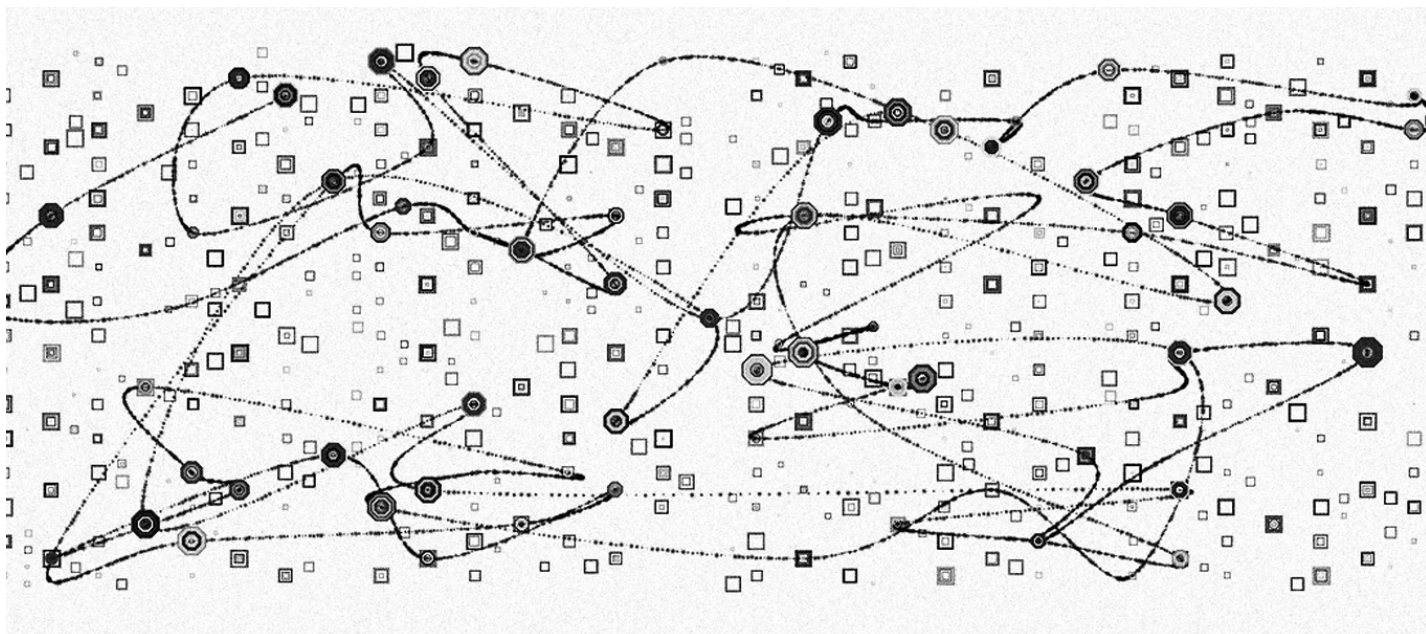
Somewhat paradoxically, we might therefore state that we should make time to escape from time. Then time is the vehicle that becomes superfluous once we have, with its help, reached our goal.



Our path through time is a path of experience that *may* lead us into eternity. This is an option that is often overlooked, this course *out of time into* eternity. Behind the sphinx lies the great pyramid. The great pyramid is a temple, not a temple of worship, but a place of becoming conscious. It is the testimony in stone that the human being is able to walk a path of deification. Or rather, to formulate it more succinctly: that the goal of human life means leaving what is biological behind and going up into what is divine. We are handed the key to this path of ascending by the sphinx: we will succeed if we direct our view towards the east and if we take our chances with the Light, the Light of the original life that is able to illuminate the proverbial darkness of life in this nature.

If we approach this Light, our orientation should be such that the altar stone in the centre of the stone circle, the human heart in the centre of the microcosm that surrounds us, is wholly illuminated by it. ★

There is light in everything – recognise it in your neighbour



What once began with the one Light that is God himself and that was sown in every human being, imbues life with warmth, reason and deliberation. Seen in this way, it is able, through man, to provide a city like Tokyo with millions of small lights.

We may also say of the work of Don Relyea from Dallas, Texas (illustration above; ‘... I design software to make art’), a number of whose works of art have been included in this issue, that it shows how it is particularly the Light in every atom and in every human being that enables life, expression, connection *and* diversity. Everything is linked by the Light – and therefore real; love your neighbour, because his light is also in you, and your light is in him...





The not-being of the eye is as a clear mirror, in which
God sees himself. If this new light is kindled within us,
a new world develops before the inner eye.

What does the inner eye see? Who sees with the inner eye?
It is the perfect one, the divine Horus human being, whom
the ancient Egyptians called 'the son' who, within the
human being, sees into his own divine world, and the human
being can be its silent, illuminated witness. In this silence,
the eye will moreover, and how could it be different,
emanate transformed light power.

*'I am the Light of the Eyes,
the Spirit, Who lives
in the unfathomable depths.'*

Bhagavad Gita